

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 6, Vol. XXVIII.

Saturday, February 10, 1866.

Price One Penny.

MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
FRIDAY, JANUARY 5, 1866.

(Continued from page 68.)

Saturday, 10.30., a.m.

Council opened by singing the hymn, "Do what is right," &c. Prayer by Elder David P. Kimball.

After the hymn commencing, "Let us pray, gladly pray," &c., had been sung, President Young said that he wished the Travelling Elders to report their fields of labor, and state their feelings in relation to the Work they were called upon to assist in advancing.

Elder James A. Cunningham being called upon to speak, said that since his arrival in this country, he had labored in the different fields to which he had been appointed to the best of his ability. He had travelled in the Durham, Bedfordshire and Glasgow Conferences, and had learned many things that had proved beneficial to him. He had also realized that the Lord was willing to assist those who would serve Him and try to keep his commandments. He had gained a greater testimony to the truth of the Gospel than he had before he came.

upon this mission, and knew that God reigned in the heavens, and that when doing His will and performing our duties aright, the time flies swiftly, and the burden which we are called upon to bear is lightened.

Elder Henry Amott briefly expressed his feelings, and reported his labors in the Nottingham, Lincolnshire and Glasgow Conferences.

Elder Aurelius Miner stated that since he came to this country he had preached a little to the people, and learned more of the Gospel than he ever had before. Although the work was not progressing much in the Edinburgh Conference, on account of the indifference manifested by many of the people to the truth, and the carnal spirit they were in possession of, still, a few had been baptized, and were inquiring after the principles of the Gospel, and the manner of living to live that would result in eternal life. The Gospel was being preached in all the cities and villages.

Lord, when faithful, were blessed in their administrations.

Elder Leonard G. Rice spoke briefly on his labors in the Norwich Conference, and his desires for the future.

Elder Stephen Hales gave a brief account of his labors in the Kent Conference since his arrival in this country.

Elder B. W. Kimball spoke of the experience he had gained since he entered on his mission, and his travels in the different Conferences in which he had labored.

Elder Albert K. Thurber spoke shortly on his labors in the London Conference, and the progress of the Work in that part, and bore testimony to the truth of the principles taught by the servants of God.

Elder Henry Cumberland expressed the pleasure he felt in coming on this mission, and the experience he had gained in his travels among the Saints.

Elder Richard R. Birkbeck next followed with a few remarks, in which he bore testimony to the truth of the Gospel.

Elder John Barker reported his labors, and spoke of the happiness which it afforded him to be an instrument in the hands of God of doing good. Said this was the second mission on which he had been sent to England, and desired to continue faithful that he might be enabled to retain the blessings of the Almighty and of his servants.

Elder Samuel H. Hill said that since he came on this mission he had labored, first, in the Newcastle-on-Tyne Conference, afterwards in the Swiss, German and French Mission, but the state of his health necessitating a change, he had been recalled to England, and was then laboring in the Birmingham Conference. In all these places he had been blessed in his administrations, and knew that the power of God attended all who were faithful and obedient.

Elder John H. Donnellon spoke of his labors in the different Conferences in which he had travelled, both amongst Saints and strangers.

Elder Edwin Frost bore testimony to the truth of the principles revealed for the salvation of mankind, and to

the benefits he had derived from being sent on this mission:

The hymn was then sung, "Farewell, all earthly honors." Prayer by Elder C. W. Stayner.

Council adjourned at 1 p.m.

3, p.m.

Council opened by singing, "O ye mountains high." Prayer by Elder James Townsend.

The hymn was then sung, "Go, ye messengers of glory," after which

Elder William A. MacMaster spoke on the experience he had gained since he entered the Church, and the gradual but increased growth of his knowledge and belief in the principles of the Gospel. Said that although it appeared more difficult now to get people to embrace the truth, than it did some years ago, there were many inquiries made as to the doctrines taught by the Elders, and he believed much good would yet be done in many places throughout the Mission.

Elder William Gibson said that although he had been connected with the Church for many years, he felt as dependent upon the Lord as the youngest and weakest of the brethren present. Bore testimony to the truth of the Work, and said that he had never heard a principle taught by President Young but what was worthy of attention and practice. He was enjoying himself much in the performance of the duties connected with his mission, and wished to infuse the spirit of gathering into the people. The nations were growing more and more corrupt and degraded, and would yet feel the wrath and indignation of heaven; still, the faithful Saints would be preserved. His feelings were, that he would just as soon trust the Lord for a loaf of bread as for anything else he needed, as he had never wanted anything that he required, and knew that he never would so long as he remained faithful and preserved his integrity.

Elder B. J. Stringam reported his labors in the different parts in which he had travelled, and his feelings and desires as to the future.

Elder A. Simmons briefly reported his travels and experience in the ministry.

Elder Henry Barlow testified to the truth of the Work, and to the blessings he had realized through faithfulness.

Elder James McGaw expressed his thankfulness at meeting with so many of the Priesthood; not that he was anxious to speak to them, but to behold his brethren from Zion. In connection with them he felt the obligations resting upon him in preaching the Gospel, and striving to become a living example of its truth and saving power. It was predicted in his youth that he should cross the sea to preach the Gospel. He had preached in Texas, and thought that the prophecy was fulfilled when he crossed the Gulf of Mexico, but he found he had afterwards to cross the ocean. He knew that the spirit of prophecy was enjoyed by the servants of God, and this was an evidence of the truthfulness of the principles taught by them. He had experienced much of the Spirit of the Lord in preaching the Gospel to the people, and bearing testimony to its ultimate triumph. It would almost appear, in looking at the condition of the people, as if the harvest were over, and the gleanings time had come; and, we can also perceive that as the Saints gather to the mountains, God appears to be gradually withdrawing his Spirit from amongst the nations.

Elder Joseph G. Brown briefly reported his labors in the Bristol Conference. Said that when he knew he was called to go upon a mission, he did not feel very joyful concerning the call, but now felt happy that he had been obedient to the command of the Lord through his servants.

Elder John Parry said he had been laboring in North Wales, and had felt glad in instructing the people in those things that would not only bring them future, but also present salvation. The Saints were anxious to gather, and in order that they might accomplish this desirable end, he, and the brethren associated with him, had been teaching them domestic economy, and advising them to abandon many unnecessary luxuries which they had formerly indulged in. He felt well in striving to fulfil his mission.

Elder Abel Evans said he felt well

in the work of God, and had never had any trouble in his feelings in regard to it. The greatest difficulty he had experienced was in trying to govern himself. He could not boast of a great deal of perfection, nor of a large amount of knowledge, yet he had learned that the greatest mystery of the kingdom was, do according to the counsel of the Priesthood, and you will constantly be in possession of the Spirit of God.

Elder Griffith Roberts said, that in conjunction with brother Parry he had been laboring in the North of Wales. They had preached in the open air as long as it was practicable, and since the commencement of the winter, had met with the people and held meetings in private houses. They had been engaged in preaching to, or conversing with the people every night since they went there. He had experienced more of the Spirit of the Lord in his administrations while on this mission, than at any previous period in his life, and desired continually to be kept faithful, as he would rather die the death of the righteous, than live the life of the transgressor.

Elder Elias Morris said he had come to this country with the intention of striving to do good both to himself and the people amongst whom he might be called upon to labor, and could testify that he had received many blessings at the hands of the Lord.

Elder Barry Wride spoke on his travels in Wales, and the pleasure he felt in laboring to advance the cause of truth and righteousness.

Elder Richard J. Davies said that in his travels he had found a good number of people who believed some of the principles taught by the Elders and rejected others, while others felt too proud to yield obedience to the simple requirements of the Gospel. Sang the song, "The Bees of Deseret."

Elder William T. Jones said he had felt well in his labors in the ministry, and expressed the joy he felt at the prospect of returning home.

Elder Evan A. Richards said he had desired to come on a mission, as he believed he would be able to do good; yet, when called, he felt the weight of his responsibility resting upon him. Since his arrival in this country he

had preached to the people, and had never been ashamed to advocate the principles of the Gospel.

Elder John Bird stated that in all his labors the Lord had blessed him and supported him in testifying to the truth of the Latter-day Work, for which he felt thankful.

Elder S. Southwick said that as he had only labored one month in the ministry, his report would not be very extensive; still, he felt proud to have the privilege of laboring in so good a cause.

Elder Oswald Knight spoke briefly on his labors, and bore testimony to the truth of the Work.

Elder David Reece made a few remarks as to his experience in the Church and his travels in Wales.

Elder John Hubbard said he could not describe his feelings at having the privilege of striking hands with so many of his old associates from Zion.

He had enjoyed his labors much, and had preached in the open air to large congregations of people to whom he generally taught the first principles of the Gospel, and then afterwards informed them who he was.

Elder John V. Hood read Minutes of the former day's meeting, which were received as correct.

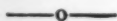
President Young expressed himself satisfied with the remarks which had been made by the brethren, and the teachings which the Elders reported they had given the people, more especially on the principle of gathering. It had been almost a universal testimony by the brethren, that the Lord had blessed them in their administrations to a greater extent than they had ever anticipated.

The hymn was then sung, "Ye Elders of Israel." Prayer by Elder Orson Pratt, sen.

Council adjourned at 7 p.m.

(To be continued.)

ABSURD NOTIONS.



Nowhere could we be better supplied with matter for the formation of an article under the above heading, than in the religious world. Of course, in every grade and circle of society incongruous ideas are extensively entertained and enunciated; but, when we view the matter in a religious light, we feel it both amusing and painful. We hear the gentlemen of college-born commission, inviting men on all sides to come and learn something regarding God and his goodness; and, if we should chance to drop into their assemblies once in a while to hear the so-called glad tidings, we find ourselves the victims of bewilderment and disappointment. In solemn, heartbroken-like accents, we are informed that God is a Spirit, filling the immensity of space, and that he sits enthroned in yonder heavens, surrounded by his angels in glory, swaying the sceptre of universal dominion over boundless creations. We are next told something respecting the mystery by which His person and

character are obscured, and to deepen the mystery, are called upon to consider the subject of his immateriality.

Notwithstanding our being apprized of the greatness of Divine love and goodness, we, at the same time, are given to understand that the canon of Scripture being full, we must never again expect to hear the voice of inspiration. We are also told, in piteous, pleading strains, of the necessity which exists for our striving to get to heaven, where hosannahs and hallelujahs are continually poured forth by redeemed, celestialized ones; and yet we are also informed that, as we daily and hourly sin in thought, word and deed, we are quite unfit to take the name of Deity into our polluted lips, and only worthy, if judged on the ground of our own merits, to receive endless torture in that place where the worm dieth not, and the fire is not quenched. Now, although these allegations are made by men who have been liberally educated, and who are regarded as wise counsellors, we scrupulously

ple not for one moment to pronounce them false and ruinous, from the fact that they are subversive of, and in contradiction to the holy Scriptures and the interests of humanity. It is not true that we are to be judged and justified merely by the atonement made by Jesus; if this were the case, the laws or commands of God would be superfluous. The very existence of divine law implies necessity and capacity on the part of man for obedience thereto, and completely overthrows the preposterous dogma of Jesus being all-sufficient for our salvation. If Jesus had not offered himself a propitiation for original sin or the transgression of our first parents, justice could not have been satisfied, neither could we have been put in a position to save ourselves; still, it by no means follows that he has wrought out a complete salvation for us irrespective of self-exertion, as so-called Christians would have us believe. A more flagrant incongruity cannot well be conceived, than that the murderer and debauchee, who may have lived lives of depravity and vice, after spending a few days or hours at the close of their earthly existence in seeming penitence, will be entitled to, and fitted for a place in the celestial kingdom of God. Vain is the hypothesis that the friend of God and the father of the faithful will be content to live with those whom earth's sin-stained race hate, despise, and even destroy for abominable deeds. If such things were as true as they are false, heaven would certainly be a place to be detested rather than desired—a home of wretchedness rather than felicity. But, it is only through ignorance and darkness that such assertions have been made and believed in.

It is not, however, in the Christian world alone that absurd notions are imbibed and entertained, as we find them existing amongst the Saints also; and in order to render our article as brief as possible, we will cite a few of the more prominent that have found a place amongst the Saints. For instance, it is believed by some of the brethren and sisters, that the gathering will produce a very marvellous change in their feelings and actions,

and that it will be time enough for them to endeavor to become faithful and steadfast in the Work of God, after they are located in the western wilds among their faithful friends and brethren. They will then, it is conjectured, have every facility for serving God, as it is termed, although in reality it is but self-service. Such characters, however, seldom ever find a suitable opportunity for doing so; and instead of Utah proving a lever to their slumbering energies, it smites with death-giving power all their fond, airy-built anticipations, and leaves them poor, lifeless, ready-to-run-and-cry victims. Delays being dangerous, and the present time only ours in surety, it behoves us at all times and in all places, to so live that we could say with candor, I have done my duty honorably. Lethargy grieves the Spirit of God, and causes it to depart; and, be it understood, that this Spirit is not to be thrown aside and taken up again at pleasure, as the tools we handle at our employment are. Some have known by experience how difficult it is to regain their standing after once falling away, and treating lightly the blessings of heaven; others again have chosen to be their own counselors, and have thought to get along well enough without the assistance of the Priesthood, but after a season of experience, perchance very dearly purchased, they have had to bow in humility to the governing power instituted by Jehovah.

The last, but not the least absurdity to be noticed in this article, is the idea imbibed, and even tried to be substantiated from the Scriptures, regarding ignorance being no impediment to the Saints in carrying forward the purposes of God upon earth. Some harbor the idea that, because the Just One went to Galilee, and chose a few poor, illiterate fishermen to be his ambassadors, this is proof conclusive of the folly of learning being called into requisition in the Church, without for a moment considering the circumstances of the case. Apart from the Spirit of the Gospel, it seems that as a rule there is a certain degree of pride and pedantry accompanying the acquisition of learning; and when Christ came to accomplish

his work in the meridian of time, there was much learning among the people, and, doubtless, no lack of its consequent attendants. Now, considering the nature of His mission, it need not be any wonder why he went to those who had not been pride-smitten, to those who, although illiterate and despised, were lowly in heart and humble enough to execute his will. Had the learned of that age been equally humble and obedient with the despised fishermen, we see no particular reason why Jesus should have called the latter more than the former, but we see some reason why the former should have been preferred. We unhesitatingly give it as our opinion, that the men who lived by fishing would soon see the necessity, after being called to the ministry, of improving their minds and talents, so as the better to advance the interests of the cause they had espoused, and render themselves better

fitted to disseminate the principles they were commissioned to impart to the world. It is not learning that disqualifies people from being good, effective ministers of the Gospel, but the spirit by which it is sometimes controlled. Let us no more, then, hold forth the ignorance of the Apostles of the olden times as an excuse for the neglect of our own or our families' education, but try by all means lawful and proper to acquire knowledge, and to have it governed by the proper Spirit. Think, for one moment, how this Work would have progressed, if all the Saints had been equally ignorant; and, after reflection, we have not the slightest doubt but that you will be willing to relinquish your justification plea, founded upon assumed Apostolical ignorance, as an absurd notion.

J. CRYSTAL.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 72.)

VISIT TO THE RUINS OF PALENQUE.

The village of Palenque, as we learned from the Prefect, was once a place of considerable importance, all the goods imported for Guatemala passing through it; but Balize had diverted that trade and destroyed its commerce, and but a few years before more than half the population had been swept off by the cholera. Whole families had perished, and their houses were desolate and falling to ruins. The church stood at the head of the street, in the centre of a grassy square. On each side of the square were houses with the forest directly upon them; and, being a little elevated in the plaza, we were on a line with the tops of the trees. The largest house on the square was deserted and in ruins. There were a dozen other houses occupied by white families, with whom, in the course of an hour's stroll, I became acquainted. It was

but to stop before the door, and I received an invitation. "Pasen adelante, capitan," "Walk in, captain," for which title I was indebted to the eagle on my hat. Each family had its hacienda in the neighborhood, and in the course of an hour I knew all that was going on in Palenque; *i. e.*, I knew that nothing was going on.

The Prefeto was well versed in the history of Palenque. It is in the province of Tzendales, and for a century after the conquest of Chiapas it remained in possession of the Indians. Two centuries ago, Lorenzo Mugil, an emissary direct from Rome, set up among them the standard of the cross. The Indians still preserve his dress as a sacred relic, but they are jealous of showing it to strangers, and I could not obtain a sight of it. The bell of the church, too, was sent from the holy city. The Indians submitted to the dominion of the Spaniards until the year 1700, when the whole pro-

vince revolted, and in Chillon, Tumbala and Palenque, they apostatized from Christianity, murdered the priests, profaned the churches, paid impious adoration to an Indian female, massacred the white men, and took the women for their wives. But, as soon as the intelligence reached Guatemala, a strong force was sent against them, the revolted towns were reduced and recovered to the Catholic faith, and tranquility was restored.

A short distance from Palenque the river Chacamal separates it from the country of the unbaptized Indians, who are here called Caribs. Fifty years ago the Padre Calderon, an uncle of the Prefect's wife, attended by his sacristan, an Indian, was bathing in the river, when the latter cried out in alarm that some Caribs were looking at them, and attempted to fly; but the padre took his cane and went toward them. The Caribs fell down before him, conducted him to their huts, and gave him an invitation to return and make them a visit on a certain day. On the day appointed, the padre went with his sacristan, and found a gathering of Caribs and a great feast prepared for him. He remained with them some time, and invited them in return to the village of Palenque, on the day of the fete of St. Domingo. A large party of these wild Indians attended, bringing with them tiger's meat, monkey's meat, and cocoa as presents. They listened to mass, and beheld all the ceremonies of the Church; whereupon they invited the padre to come among them and teach them, and they erected a hut at the place where they had first met him, which he consecrated as a church; and he taught his sacristan to say mass to them every Sunday. As the Prefect said, if he had lived, many of them would probably have been Christianized; but, unfortunately, he died; the Caribs retired into the wilderness, and not one had appeared in the village since.

The ruins lie about eight miles from the village, perfectly desolate. The road was so bad, that, in order to accomplish anything, it was necessary to remain there, and we had to make provision for that purpose. There were three small shops in the village,

the stock of all together not worth fifteen pounds; but in one of them we found a pound and a half of coffee, which we immediately secured. Juan communicated the gratifying intelligence that a hog was to be killed the next morning, and that he had engaged a portion of the lard; also, that there was a cow with a calf running loose, and an arrangement might be made for keeping her up and milking her. This was promptly attended to, and all necessary arrangements were made for visiting the ruins the next day. The Indians generally knew the road, but there was only one man in the place who was able to serve as a guide on the ground, and he had on hand the business of killing and distributing the hog, by reason whereof he could not set out with us, but promised to follow.

Towards evening the quiet of the village was disturbed by a crash, and on going out we found that a house had fallen down. A cloud of dust rose from it, and the ruins probably lie as they fell. The cholera had stripped it of tenants, and for several years it had been deserted.

Early next morning we prepared for our move to the ruins. We had to make provision for housekeeping on a large scale; our culinary utensils were of rude pottery, and our cups the hard shells of some round vegetables, the whole cost, perhaps, amounting to four shillings. We could not procure a water-jar in the place, but the alcalde lent us one free of charge unless it should be broken, and as it was cracked at the time, he probably considered it sold. By the way, we forced ourselves upon the alcalde's affections, by leaving our money with him for safe keeping. We did this with great publicity, in order that it might be known in the village that there was no "plata" at the ruins, but the alcalde regarded it as a mark of special confidence. Indeed, we could not have shown him a greater. He was a suspicious old miser, kept his own money in a trunk in an inner room, and never left the house without locking the street door and carrying the key with him. He made us pay beforehand for everything we wanted, and would not have trusted us half a dollar on any account.

It was necessary to take with us from the village all that could contribute to our comfort, and we tried hard to get a woman; but no one would trust herself alone with us. This was a great privation; a woman was desirable, not, as the reader may suppose, for embellishment, but to make tortillas. These, to be tolerable, must be eaten the moment they are baked; but we were obliged to make an arrangement with the *alcalde* to send them out daily with the product of our cow.

Our turn-out was equal to anything we had had on the road. One Indian set off with a cowhide trunk on his back, supported by a bark string as the groundwork of his load, while on each side hung by a bark string a fowl wrapped in plantain leaves, the head and tail only being visible. Another had on the top of his trunk a live turkey, with its legs tied and wings expanded, like a spread eagle. Another had on each side of his load strings of eggs, each egg being wrapped carefully in a husk of corn, and all fastened like onions on a bark string. Cooking utensils and water-jar were mounted on the backs of other Indians, and contained rice, beans, sugar, chocolate, &c.; strings of pork and bunches of plantains were pendent; and Juan carried in his arms our travelling tin coffee-canister filled with lard, which in that country was always in a liquid state.

At half-past seven we left the village. For a short distance the road was open, but very soon we entered a forest, which continued unbroken to the ruins, and probably many miles beyond. The road was a mere Indian footpath, the branches of the trees beaten down and heavy with the rain, hanging so low that we were obliged to stoop constantly, and very soon our hats and coats were perfectly wet.

From the thickness of the foliage the morning sun could not dry up the deluge of the night before. The ground was very muddy, broken by streams swollen by the early rains, with gulleys in which the mules floundered and stuck fast, in some places very difficult to cross. Amid all the wreck of empires, nothing ever spoke so forcibly the world's mutations as

this immense forest shrouding what was anciently a great city. Once it had been a great highway, thronged with people who were stimulated by the same passions that give impulse to human action now; and they are all gone, their habitations buried, and no traces of them left.

In two hours we reached the River Micol, and in half an hour more that of Otula, darkened by the shade of the woods, and breaking beautifully over a stony bed. Forging this, very soon we saw masses of stones, and then a round sculptured stone. We spurred up a sharp ascent of fragments, so steep that the mules could barely climb it, to a terrace so covered, like the whole road, with trees, that it was impossible to make out the form. Continuing on this terrace, we stopped at the foot of a second, when our Indians cried out "*El Palacio*," "the palace," and through openings in the trees we saw the front of a large building, richly ornamented with stuccoed figures on the pilasters, curious and elegant; trees growing close against it, and their branches entering the doors; in style and effect unique, extraordinary and mournfully beautiful. We tied our mules to the trees, ascended a flight of stone steps forced apart and thrown down by trees, and entered the palace, ranged for a few moments along the corridor and into the courtyard, and after the first gaze of eager curiosity was over, went back to the entrance, and, standing in the doorway, fired a *feu-de-joie* of four rounds each, being the last charge of our firearms. But for this way of giving vent to our satisfaction, we should have made the roof of the old palace ring with a hurrah. It was intended, too, for effect upon the Indians, who had probably never heard such a cannonade before, and almost, like their ancestors in the time of Cortez, regarded our weapons as instruments which spit lightning, and who, we knew, would make such a report in the village as would keep any of their respectable friends from paying us a visit at night.

We had reached the end of our long and toilsome journey, and the first glance indemnified us for our toil. For the first time we were in a build-

ing erected by the aboriginal inhabitants, standing before the Europeans knew of the existence of this continent, and we prepared to take up our abode under its roof. We selected the front corridor as our dwelling, turned turkey and fowls loose in the courtyard, which was so overgrown with trees that we could barely see across it; and as there was no pasture for the mules except the leaves of the trees, and we could not turn them loose into the woods, we brought them up the steps through the palace, and turned them into the courtyard also. At one end of the corridor Juan built a kitchen, which operation consisted

in laying three stones anglewise, so as to have room for a fire between them. Our luggage was stowed away or hung on poles reaching across the corridor. Pawling mounted a stone about four feet long on stone legs for a table, and with the Indians cut a number of poles, which they fastened together with bark strings, and laid them on stones at the head and foot for beds. We cut down the branches that entered the palace, and some of the trees on the terrace, and from the floor of the palace overlooked the top of an immense forest stretching off to the Gulf of Mexico.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 10, 1866.

CHARTERING VESSELS—NAMES REQUIRED.

“WHERE there is a will, there always is a way.” This adage is especially adapted to the condition of the Latter-day Saints, as it only needs a firm determination on their part, for the Lord to open the way. He has promised, and who are they among the Latter-day Saints, having a knowledge of the principles of life, that dare for a moment to doubt the word of the Lord as delivered by his servants the Prophets? We cannot tell how valuable each day is unto those who wish to gather out the coming season, or how many pennies can be laid aside to-day for their emancipation; but we will ask the question, are all who profess themselves desirous of gathering up to Zion, doing all that lies in their power to prepare themselves for the season of emigration? The time is indeed short until the Saints will be gathered on board vessels, wending their way across the trackless deep to the new world—to that haven of rest reserved for so many ages for the express purpose of bringing forth the Gospel of the Son of Man. How unwilling the world seem to be to acknowledge that the Spirit of God moved upon Columbus to search for that favored land, in order

to bring forth the glorious Work which has been ushered in in our time! Had Columbus comprehended the Spirit that urged him on, and looked forward, beholding the ultimate object of his perilous cruise, and seeing what the Almighty had in view, he could scarcely have believed the vision; still, how natural everything has been brought about through the superior wisdom of our Creator! Thousands and thousands of Saints have left these shores for the land of Zion. About one hundred and twenty-five vessels have been chartered and laded with the Saints of the Most High, the winds of heaven wafting them safely to the new world. Upwards of 40,000 adults have sailed from Europe, with the expressed intention of joining the Latter-day Saints in rearing a place of habitation for our Father and Elder Brother, and no accident has occurred to mar their peace or happiness, and they have gone on their way rejoicing in the goodness of their Maker and Preserver.

Another year has passed, one month of the new year gone by, and the season for emigration is rapidly approaching; whilst the business of chartering ships, provisioning them, and attending to the etceteras, are gradually unfolding, and engrossing our attention. We now call upon the District and Conference Presidents to forward the names of those who are expecting to emigrate the coming season. We do not expect a complete list, but an approximation is necessary, that we may not have to work in the dark; therefore, it is requisite that we have the names of the Saints, for whom we shall charter vessels, at the earliest convenience of the brethren, and trust there will be no needless delay in forwarding such lists at the earliest practicable moment.

By recent advices from President Young, we are informed that brethren will be sent from Zion to superintend the emigration business at New York and Wyoming; we shall also send brethren from this Mission to assist those who may be appointed in Zion, in discharging the duties required at the several outfitting points. We may add, that the Saints will have to do as others have done, go, trusting in the Lord, and exercising that faith given them by the Almighty, and we can promise them a safe and speedy journey over land and sea, and an arrival in Zion in perfect safety.

Several inquiries having been made with regard to the additional expense of crossing the ocean by steamer, we may say that, it will probably cost one pound ten shillings more for each adult taking passage in a steamer, than it would taking passage in a sailing vessel. In some localities, the subject having been pressed with considerable earnestness, we were, in self defence, obliged to announce that if a sufficient number of names of Saints who desired transportation to New York by this means, were sent in, to warrant us in chartering a steamer, we should be happy to do so. We have given the probable excess of cost of passage by steamer, and we say again unto those who are desirous of thus crossing the ocean, and have the means, to forward their names at as early a date as possible, although the steamer will not sail until several days after the last sailing vessel has left these shores.

APPOINTMENT.

Elder Harrison Shurtleff is released from the Presidency of the Dorsetshire Conference, to the Presidency of the Preston Conference.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCE.

LIVERPOOL CONFERENCE.—From Minutes received from brother R. R. Anderson, we extract the following:—A Conference was held in Liverpool on Sunday, Dec. 24th, 1865, at which were present—Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve Apostles; Elders Abram Hatch, President of the Manchester District; Septimus W. Sears, President of the Liverpool Conference; Nathaniel H. Felt, W. W. Riter, and John V. Hood, from the MILLENNIAL STAR Office. The morning meeting was opened by singing and prayer, after which Elder Sears said he was happy to meet with the Saints in Conference, and that the first business would be to hear reports from the respective Branch Presidents, in as brief a manner as possible, as there were several Elders present to speak to the people during the day, and it would not be wise to occupy any more time than was really necessary for transacting the business. The brethren then reported their respective Branches, and stated that although there had not been a great many baptisms, still the Branches were in a healthy condition, and there was a manifest improvement amongst the people generally since the last Conference. Elder Sears then followed with a few remarks relative to the condition of the Conference, and said that he was well satisfied with the reports, and knew them to be correct. Said the Conference was in a better condition, financially, than it ever had been since he became acquainted with it. Stated that there had been considerable Tithing paid, which would be shown by the Financial Report, and that the Conference was quite free from debts of any kind. The report was then read and unanimously accepted.—Elder Hatch said he was pleased to be with them, and could say with brother Sears, that the Branches had been correctly reported. He was glad to hear they were progressing so favorably, for, if they advanced themselves, they would also advance the interests of the kingdom. He was also pleased to hear that some of the Branches were adding new members to the Church, and wished the Branch Presidents and the Priesthood generally, to live prayerfully before the Lord, qualifying themselves for preaching the Gospel and pulling down the strongholds of Satan. All who wished to be looked upon as honorable men, should practice the principles revealed unto them, and seek to carry out the injunction of the Savior, Love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself.—President Young then arose and said, that the time had been very well employed; the brethren who had spoken had done so under the influence of the

Spirit of the Lord. The greatest blessing we could enjoy was a knowledge that the Almighty smiled upon our actions. A great responsibility rested on those holding the Priesthood, and they should be valiant for the truth. He was pleased with the Financial Statement, especially that of the Tithing, and the business transactions appeared to have all been done in a very straightforward and satisfactory manner. When a poor Saint paid his Tithing, it was the best course for him to take to emancipate himself from Babylon. He knew the brethren were good men, trying to do their best. The Lord had established a kingdom, and the Saints were emigrating to help to build it up, but not in such great numbers as to make a large nation at once; still, there would come a time when the people would be brought from the north country, and in this manner the Lord could raise up a nation in a day. After singing and prayer, the meeting was dismissed.

The afternoon meeting was opened by singing and prayer. After the Sacrament had been administered, Elder Orson Pratt arose and said, it was a source of great pleasure and satisfaction to him, to learn the condition of the people throughout this country. He was glad to meet with the Saints in Liverpool, as it reminded him of meeting with the people when he was here in 1840, '44, '48, '55 and '56. He loved to associate with those who wished to serve God, and was happy to have the opportunity of laying the principles of truth before strangers. He had had this privilege since 1830, and the trials he passed through were nothing compared with the blessings of teaching the people. He had the privilege then of reading the Book of Mormon, and looked upon it as a book written by inspiration from God; the only book published in these days of which He was the author. He was asked sometimes, did he not get wearied preaching? He would answer, that he never expected to be weary of doing good, and would rejoice in teaching others so long as there was a chance of doing so. Still, there would be a time when the Lord would say, enough, but that would be when the people had become so wicked that there was no hope for them, and when they would be cut off and give place to the righteous. It was a great thing to know how to pray to the Lord, and to pray with that spirit that would get us an answer to our prayers. We should try and learn how to approach our Father in heaven, and ask aright for those blessings we required. If we were to go to our earthly parents for food, we would say, Father, give us a piece of bread, and would not ask for a number of things we did not require. This was the way we should approach our heavenly Father, and if we acted in any other way, we would weaken and divide our faith. In the first rise of this Church, he prayed sincerely to see an angel, to behold an immortal being with his own eyes. That was a good desire; but supposing the Lord had granted that favor unto him, would he have been better able to resist temptations? When a man saw an angel, after it had left him, he would be left in darkness; and if he had not experience, he would be more liable to temptation after seeing a vision. It was not unwise to desire to see the face of the Lord, but we ought not to go to work and say, Lord, unveil thyself to-day, but desire Him to do it in his own time; it would be impossible for a man to see the Lord in his glory and survive, he might see him in vision; still the Lord designs to show himself among his Saints at some future day. Every one will have to keep his or her heart pure, if they wish to see the face

of the Lord. This will be when we build a house unto him with pure hands, according to his commands; and when it is sanctified by a pure people, then all the pure in heart who enter in shall see the face of the Lord. When we have stayed in the mountains long enough, then the Lord will reveal unto us when we shall return to Jackson county, and build up this house; and then, when we are a sure and steadfast people, will he unveil himself. He then reasoned on the great events which would transpire when the times of the fulness of the Gentiles should be brought in, and when the Elders would go forth to redeem the house of Israel, and exhorted the Saints to continue faithful and flee out of Babylon, that they might be saved and exalted in the celestial kingdom of God.

In the evening President Young presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation. He then addressed the Saints on the life-giving power of the Gospel, and the degeneracy of the world in pure, moral, and religious principles, and showed the necessity of the Saints gathering out from amongst these nations, that they might enjoy in Zion the blessings of faithfulness and obedience. After some remarks from Elders Nathaniel H. Felt and John V. Hood, Conference was dismissed.

CORRESPONDENCE.



AMERICA.

Great Salt Lake City, }
Dec. 15, 1865.

President Brigham Young, jun.

Dear Son,—Since my last letter to you, under date of the 17th inst., I have received your favor of the 23rd of October, and am pleased to hear of your welfare and the prosperity of the work under your charge, but regret to hear of the sickness of the Elders, and the necessity there appears to be to release them from their fields of labor to return home. I have heard of the remark being made by one of the Elders, "that the climate of England was worn out," and hearing so much of late respecting the sickness of the Elders, has almost led me to the conclusion that there might be some truth in the remark.

The feeling among those who were acquainted with John Day, upon hearing of his wicked and dishonest course, has been one of surprise. They did not expect to hear of his being guilty of such corruption. You have done all that the most merciful could ask to

save him from the evil ways into which he had fallen. Had there been any disposition to repent of his wickedness, you afforded him the opportunity of doing so.

The last of the teams belonging to this season's emigration arrived in the city on the 30th ult. The next day (the 1st of Dec.) it commenced storming, and we have had settled winter weather since that time. It seemed that the weather continued good until the teams and people were all safely within the valley, and then the storms were let loose. The company had storms in their front and in their rear; but they escaped without any after leaving Red Buttes. The Saints here have breathed freely since the safety of the immigrating Saints has been assured; for while this remained doubtful, and the people were yet in the mountains, and might any day be enveloped in storms and snow, they felt anxious respecting them.

The weather has been very cold during this month, and it is now snowing heavily. A large quantity of

merchandise destined for this market is still on the road, and the probabilities are that the trains will be detained until spring. There is enough merchandise, however, in the Territory to supply the wants of the people, and there will be no inconvenience experienced by the community at large through the non-arrival of those goods.

Hon. William H. Hooper, our Delegate to Congress, took his departure for Washington city on the 14th of November. We have not heard directly from him respecting his arrival, but have heard through others that he got through safely.

The Legislature is now in Session, having convened on Monday the 11th. All the members have arrived; brothers Snow and Gates from the extreme south, and brother C. C. Rich from the extreme north of the Territory, are here; the latter, with his son Joseph C., having crossed the mountains dividing Bear Lake from Cache Valley, over two and a half or three feet of snow.

The soldiers who are here are dividing up somewhat in order to obtain forage more easily. Two companies of cavalry, under the command of Major Baldwin, have located near Provo, and another company has gone on to Sanpete valley. The commanding General conducts himself in such a manner that many, even of his own men, entertain a dislike to him; his course is such that our citizens cannot have any good will towards him.

It is probable that we shall send an agent for the emigration from here to New York, and also a man to the frontiers to arrange for and manage this coming season's emigration. It may be that you have a suitable man, or men, whom you can send over to co-operate with and assist in this business.

John W.'s health has not been very good for a few days' past, and while he was sick himself, his little son suddenly died early in the morning of December 12th; his own health is improving again. He sends his love to you.

We have now the deepest snow here that we have had in this valley at one storm since we first came here.

May the Lord bless and uphold you

in all your labors, and bring you home in peace and safety, is the prayer of your father,

BRIGHAM YOUNG.

ENGLAND.

MANCHESTER DISTRICT.

Manchester, January 23, 1866.

President Brigham Young, jun.

Dear Brother,—Knowing the great interest you take in the progress of the Work in this Mission, and remembering the request you made at General Council, to hear often from the Elders, I will endeavor to give you a brief report of the District over which I have presided during the past year.

In my last communication, I informed you of the out-door preaching carried on during the summer months. The Elders manifested commendable zeal in this, and, with very few exceptions, all the local Priesthood throughout the District contributed their labors.

Elder Orson Pratt, sen., paid us a visit in the month of September last. We took a tour through this Conference, holding meetings in the different Branches. Halls were provided, and large congregations were generally in attendance, who listened with great attention, the Saints coming from three or four of the surrounding Branches to each meeting. We also passed through the Liverpool Conference, holding meeting at Upholland and Liverpool.

When I came to this District to succeed Elder Thomas Taylor in the presidency, I found everything in good order, and since that time all the brethren who have been laboring with me have done what they could to keep things moving on successfully. The Lord has been with us, and I can review our past labors with great pleasure, feeling that we have striven, to the best of our knowledge, to proclaim the principles of the Gospel of Christ in these parts.

Within the last year there have been added to the Church by baptism, in the Manchester Conference, 117; in the Liverpool Conference, 39; and in the Preston Conference, 8; making a total of 164. The following amounts have also been paid:—Mission Fund, £335 11s.; for books, £111 8s. 4d.;

Individual Emigration Deposits, £166 1s. 9d.; Tithing, £37 12s. 4d. We have sent to the Liverpool Office all the moneys which the different accounts call for, and we commence the present year entirely clear of debt. We have expended of the Mission Fund for hall rents and rates, £167 13s. 8d., leaving a balance of £167 12s. 4d., which has been used in providing for the wants of some fifteen Elders who have labored in the District. The greater portion of the Tithing has been paid by the Liverpool Conference, owing to the want of labor among the Saints in the Lancashire manufacturing district—the usual supply of cotton having been cut off during the war in America—but as times are now much better, you may look for a great increase in Tithe payers during the present year.

The new year was begun under favorable auspices: at Bolton three persons were baptized. Brother William R. Smith and myself have been travelling together for a few days past, holding meetings five or six times during the week, and after meeting on Wednesday evening last, at Radcliffe, three persons came forward and requested baptism. Last evening, at Manchester, one person requested the like favor to be administered to him, realizing, as all men will one day, that the commandments of Christ cannot be set aside and counted as an idle tale, when He has declared, and it is left on record for our guidance, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The prospect, also, seems to be very good for the coming year. Elders W. R. Smith, S. W. Sears, and R. N. Russell, have been untiring in their efforts

to bless the Saints in their respective Conferences, while Elders H. H. Cluff and T. S. Priday, have been doing good continually.

I regret to record the death of brother Richard Greenhaugh, late President of the Branch at Tyldsley Banks, who was run over by a railway train and so severely injured, that he died in a few days afterwards. There is every reason to believe we shall be able to furnish our quota of Saints to help to load those five hundred wagons which are to be sent down to the Missouri river this season to help the poor. It does one good to see the countenances of the Saints light up with joy, when speaking to them of the bright future, and the gigantic exertions which are being made by our brethren in the mountains of Utah, to assist in fulfilling the revelation of God, which he showed unto his servant John, the Revelator, by his angel, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We feel that we received great benefit from attending the Birmingham Council, and came home feeling strengthened and determined to go forth with more energy to pull down the strongholds of error, and spread the Gospel of life and salvation in whatever part of the country we may be called upon to labor in the future.

We look forward with much pleasure to the 18th of February, at which time we design holding our District Conference, as we expect to be favored with your presence, as also brother Pratt's and others.

Praying God to bless you, I remain, your brother,

ABRAM HATCH.

Believe your friend honest, to make him so, if he be not so; since, if you distrust him, you make his falsehood a piece of justice.

* **GOOD SENSE.**—It will preserve us from censoriousness; will lead us to distinguish circumstances; keep us from looking after visionary perfection, and make us see things in their proper light. It will lead us to study dispositions, peculiarities, accommodations; to weigh consequences; to determine what to observe, and what to pass by; when to be immovable, and when to yield. It will produce good manners, keep us from taking freedoms and handling things roughly; will never agitate superiority, but teach us to submit ourselves one to another. Good sense will lead persons to regard their own duties, rather than recommend those of others.